

DYNAMICS OF PESINAUAN TRADITIONAL SCHOOL IN STRENGTHENING USING CULTURAL IDENTITY THROUGH COMMUNITY-BASED EDUCATION IN BANYUWANGI

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ARTICLE HISTORY

Received : 20-04-2026

Revised : 07-05-2026

Accepted : 15-06-2026

KEYWORDS

Dynamics;
Traditional Schools;
Using Culture;
Experiential Learning;
Cultural Identity;
Community-Based Education;

ABSTRACT

The weakening of the younger generation's attachment to local culture due to globalization has emphasized the importance of community-based education as an effort to strengthen cultural identity. This study aims to analyze the learning process, institutional roles, supporting and inhibiting factors, and adaptation strategies of the Pesinauan Traditional School in maintaining the relevance of Using culture in Banyuwangi. This study used a descriptive qualitative approach conducted at the Pesinauan Traditional School, Olehsari Village, Banyuwangi, involving the founder and facilitator of the Traditional School as informants through in-depth interviews, observation, and documentation. The results show that experiential learning is implemented through cultural practices such as dance, traditional music, Using language, and local crafts, thereby strengthening students' emotional attachment to culture. Sustainable cultural preservation is supported by community social capital, but faces obstacles such as limited institutional support and digital cultural distractions. To maintain cultural relevance, the Pesinauan Traditional School utilizes digital media as a means of cultural adaptation and publication without eliminating traditional values. This research contributes to the development of understanding of Traditional Schools as a space for cultural identity formation based on experience and strategies for adapting local culture amidst the flow of digital globalization.

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INTRODUCTIONS

Globalization and the development of digital technology have brought significant changes to social interaction patterns, value systems, and how the younger generation understands local cultural identity. Increasingly open access to information has enabled the entry of various forms of global popular culture, which can influence people's preferences, lifestyles, and social orientations (Suryati, I. G. A. K., Dewi, C. I. D. L., & Artana, 2025). In this context, the process of cultural inheritance, which previously occurred through direct interactions within families and indigenous

communities, has begun to experience changes in form and intensity. This condition does not necessarily mean the disappearance of local culture, but rather indicates an ongoing process of negotiation between traditional values and modernity (Wirawan, 2024). For local cultural communities, this change presents a challenge: maintaining the continuity of cultural practices so that they remain relevant to the lives of the younger generation amidst increasingly complex social dynamics. A similar situation is experienced by the Using community in Banyuwangi, whose cultural richness includes language, art, traditional rituals, and social values that are passed down from generation to generation as an important part of the community's identity.

Social changes influenced by modernization require adaptation efforts in the process of cultural inheritance (Sutrisno, 2021). One approach that is beginning to gain attention is community-based education, which positions the community as the primary space for cultural learning. Unlike formal education systems that tend to be oriented towards curriculum structure and academic achievement, community-based education enables learning to take place through direct experience, social participation, and active involvement in daily cultural practices. In the context of the Using community in Banyuwangi, the Pesinauan Traditional School exists as a form of non-formal education that seeks to introduce and revitalize local cultural practices through various activities such as dance, Using language, traditional crafts, music, and interaction with the surrounding environment (Bagus Prayogi, 2021). Learning not only focuses on the transfer of cultural knowledge but also encourages students to directly experience cultural values, meanings, and practices in the social life of the community. Thus, the Traditional School can be understood as an experiential learning space that allows the process of cultural internalization to take place in a more contextual manner (Sari, D., & Wibowo, 2020).

Several previous studies (Wicaksana, 2025), (Heriando H., 2024) and (Gunawan, 2023) have discussed the role of traditional schools in preserving local culture, empowering communities, and strengthening indigenous identity. These studies indicate that traditional schools contribute to maintaining the continuity of traditional knowledge through educational activities based on local wisdom. (A. Ekayasa Candrawinata, 2024) also highlights the importance of community participation in supporting the success of cultural education. However, most studies still focus on institutional aspects, the function of cultural preservation, or general descriptions of traditional school programs. This approach tends to position traditional schools as institutions for cultural preservation without adequately discussing the internal dynamics of the learning process, forms of adaptation to social change, or students' experiences in building attachment to cultural identity. Consequently, understanding of how traditional schools maintain cultural relevance amidst the development of digital technology and changing interaction patterns among the younger generation remains relatively limited (Krisna Taufany Prasetya, mafud, 2024).

Furthermore, research specifically linking learning practices in traditional schools with the experiential learning approach is lacking. Experiential learning offers an analytical framework that can be used to understand how cultural values are learned, interpreted, and internalized through direct involvement in social and cultural activities. From this perspective, culture is positioned not merely as passively transmitted knowledge, but as experiences shaped through interaction, reflection, and everyday practice. The development of digital technology also raises questions about how traditional communities adapt to changing patterns of media and cultural distribution without losing the core values they seek to preserve. The limited research on the relationship between experiential learning, cultural adaptation, and the dynamics of community education suggests the need for further research, particularly in the context of traditional schools in Banyuwangi (Wibawa et al., 2024).

Based on the explanation of the research, this article aims to analyze the dynamics of the Pesinauan Traditional School in preserving the Using culture in Banyuwangi. Specifically, this research examines: (1) How is the Learning Implementation Process at the Pesinauan Traditional School in Preserving the Using Culture in Banyuwangi?, (2) What is the Role of the Pesinauan Traditional School in Maintaining the Existence and Sustainability of the Banyuwangi Using Culture?, (3) What Factors Support and Inhibit the Sustainability of Cultural Preservation Activities at the Pesinauan Traditional School?, and (4) What Strategies Does the Pesinauan Traditional School Implement to Maintain the Relevance of Using Culture in Banyuwangi?. Thus, this research will examine in depth how the

Pesinauan Traditional School operates as a civil society space in shaping the cultural awareness of the young Using generation through experience-based educational practices amidst the dominance of global culture.

RESEARCH METHODS

This study uses a descriptive qualitative approach (Yudiana, 2025) which aims to gain an in-depth understanding of the dynamics of cultural learning at the Pesinauan Traditional School. This research was conducted in Krajan Olehsari Hamlet, Glagah District, Banyuwangi Regency, which is known as one of the areas with the Using cultural community that is still actively preserving local cultural practices. The research process was carried out from December 2025 to January 2026. The selection of informants used a purposive sampling technique, namely based on direct involvement and experience in cultural learning activities at the Pesinauan Traditional School. The research informants numbered two people, consisting of one founder of the Pesinauan Traditional School and one cultural learning facilitator who has direct experience in the learning process, managing cultural activities, and interacting with students. The selection of these informants was based on the consideration that they have relevant knowledge regarding the learning process, cultural preservation strategies, and the challenges faced by the Traditional School in maintaining the sustainability of Using culture.

Data collection was conducted using triangulation techniques, including participant observation, in-depth interviews, and documentation studies to enhance the depth of analysis and data validity (Mekarisce, 2020). Participatory observation was conducted by directly involving researchers in the routine activities of the Pesinauan Traditional School. Observations focused on experiential learning practices, particularly patterns of cross-generational social interaction, students' emotional involvement in ritual and artistic practices, and the embodiment and application of cultural values in daily activities. In-depth interviews were conducted in a semi-structured manner to allow informants to freely express their experiences and views (Zahroh, N. I., Nasution, L. A., Tazqia, 2025). Each interview lasted 30 minutes and aimed to explore subjective experiences, the process of interpreting Using identity, and the informant's critical response to global cultural influences. All interviews were recorded using digital devices with the informant's consent to ensure data accuracy during the transcription stage. As a complement, a documentation study was conducted by reviewing local curriculum documents, records from traditional school administrators, and digital materials produced by the community. Combining these three techniques allowed for cross-verification of data, allowing a comprehensive understanding of the phenomenon under study from the perspective of practices, narratives, and supporting documentation.

Data analysis was conducted using thematic analysis combined with multi-stage coding, namely open coding, axial coding, and selective coding. The first stage, open coding, was conducted by repeatedly reading interview transcripts and field notes to identify relevant units of meaning. At this stage, the researcher established initial codes based on empirically emerging themes, such as cultural learning practices, the use of digital media, students' emotional engagement, the challenges of cultural preservation, and the role of the community in cultural education. These initial codes were then compared across data sources to identify consistent patterns.

The second stage, axial coding, was conducted by connecting the initial codes into conceptually related categories. For example, codes regarding direct cultural practices, student participation, and emotional experiences were grouped into the experiential learning category. Meanwhile, codes related to social media, the influence of popular culture, and technological adaptation were categorized as cultural adaptation strategies in the digital age. In this stage, the researchers explored the relationships between categories to understand the patterns that shape the dynamics of cultural preservation at the Pesinauan Traditional School.

The third stage, selective coding, was conducted by synthesizing the established categories into key research themes. This process yielded themes such as the formation of cultural identity through experiential learning, the role of Traditional Schools as community-based educational spaces, and cultural adaptation strategies to social and digital change. These themes were then interpreted using the theoretical frameworks of experiential learning, social capital, and cultural hegemony to gain a more comprehensive understanding of the phenomena under study.

To maintain the objectivity of interpretation, this study employed several validation strategies, namely source triangulation, technical triangulation, and member checking. Source triangulation was conducted by comparing information from the founders and facilitators of traditional schools, while technical triangulation was conducted by matching the results of interviews, observations, and documentation. Furthermore, member checking was conducted by confirming the initial interpretation results with informants to ensure that the researcher's interpretation remained consistent with the experiences and realities understood by the informants. The researcher also engaged in critical reflection (reflexivity) throughout the analysis process to minimize subjective bias in data interpretation.

RESULTS AND DISCUSSION

The Process of Implementing Learning at the Pesinauan Traditional School in Preserving Using Culture in Banyuwangi

Research findings indicate that the learning process at the Pesinauan Traditional School stems from community needs during the COVID-19 pandemic, when children's activity spaces were limited and social interactions were altered. An interview with the founder of the Pesinauan Traditional School (Slamet Dihadjo) revealed that these conditions prompted the initiative to provide alternative learning spaces for children to engage in various activities while also learning about local culture. Limited play space and children's increasing dependence on gadgets are among the reasons for the development of cultural learning activities in the Pesinauan community. Informants explained that learning is designed with the principles of simplicity, accessibility, and not burdening students financially. Therefore, learning activities are not structured around a formal curriculum or rigid learning structure, but are developed based on cultural practices that are still alive in the community. This form of learning is realized through various activities such as weaving, making takir and etuk, studying local plants and animals, learning to dance, playing traditional music, recognizing the sounds of gending (traditional musical instruments), learning the Using language, and exploring water sources around the area. These activities show that local culture is positioned as the main source of learning, while the social environment of the community functions as a learning space.

Based on observations, the learning process takes place in a participatory manner through direct student involvement in cultural activities. Students not only gain knowledge about the form or meaning of a tradition, but also become directly involved in its cultural practices. For example, in weaving activities, students not only recognize the function of the woven product, but also learn the process of making it, the importance of its use in community life, and the values of patience and precision inherent in it. Similarly, in traditional dance and music lessons, students learn through direct practice with facilitators and community members.



Figure 1. Woven Bag
Source: Researcher Documentation

Other findings indicate that interactions between facilitators and students occur informally without strong hierarchical distance. Learning is largely built through social relationships, role models, and shared experiences. In this context, facilitators serve not only as disseminators of knowledge but also as companions, helping students not only learn about traditions but also experience how those traditions are practiced, perceived, and interpreted. This situation suggests that the cultural learning process at the Pesinauan Traditional School occurs through a more fluid social mechanism than the formal education system.

Analytically, this learning pattern aligns with the experiential learning stages proposed by (Kolb, 1984) Experiential learning is a learning process involving direct experience. This approach helps students better understand and internalize material through active involvement and real-life experiences. It also emphasizes the importance of experience in education, which can lead to behavioral changes and deeper understanding (Hamid, 2024). The various efforts of the Pesinauan Traditional School in maintaining and preserving Using culture in Banyuwangi through the experiential learning approach are as follows:

First, in the Concrete Experience stage, cultural experiences in Pesinauan are not designed as pedagogical simulations, but rather as part of community life. This differs from the formal educational context that formed the initial basis for Kolb's theory formulation, where experience is often constructed as a learning method within modern institutional systems. In Pesinauan, experience is not an additional method, but rather the primary foundation of the learning process. It emphasizes the personal involvement of learners in real-life everyday situations, where the learning process relies more on direct experience and feelings than solely on conceptual abilities.

Both stages of reflective observation were evenly distributed. Observations showed that the reflection process was facilitated more informally and unstructured. As a result, internalization of values depended heavily on the intensity of individual involvement and personal closeness with the facilitator. In this case, the experiential learning theory, which assumes a systematic reflective cycle, was not fully confirmed in the field. Reality shows that the learning process is more fluctuating and influenced by social factors such as motivation, family environment, and digital distractions.

Third, Abstract Conceptualization. The abstract conceptualization stage does not always manifest in explicit critical awareness. While some students demonstrate an understanding of values such as mutual cooperation and respect for nature, these understandings are often implicit and not always conceptually articulated. Thus, learning in Pesinauan is stronger in the practical dimension than in theoretical articulation. This is a critical note: experiential learning in an indigenous context has the potential to generate emotional depth, but does not necessarily build a systematic framework for critical reflection.

Fourth, Active Experimentation. The active experimentation stage is seen when students begin to apply their learning outcomes in real life outside the classroom. Some students are able to develop their dancing skills to the point of performing in village activities, or apply politeness and the use of Using language in everyday social interactions. Some participants even use cultural skills as a potential for self-development. This demonstrates that learning at Pesinauan does not stop as a momentary experience, but continues into a living social practice. Participants not only learn about culture, but begin to practice it as part of their identity.

Overall, the findings of this study indicate that the learning process at the Pesinauan Traditional School is effective in building emotional engagement and cultural identity among the young Using generation. However, this effectiveness is not entirely linear, as assumed in experiential learning theory. The dynamics of participation, limited structured reflection, and reliance on community social capital are factors that influence the depth of internalization of cultural values. Unlike formally institutionalized traditional schools, Pesinauan demonstrates a community-based learning model that is organic, flexible, yet also structurally vulnerable.

The Role of the Pesinauan Traditional School in Maintaining the Existence and Sustainability of Banyuwangi's Using Culture

The Pesinauan Traditional School plays a crucial role in maintaining the existence and sustainability of Using culture in Banyuwangi (Roselawati, 2025). This role extends beyond symbolic or ceremonial preservation efforts to the daily lives of students and the surrounding community. Various activities, including learning, mentoring, and participation in social life in Pesinauan, make this traditional school a culturally rich place. Here, cultural values, traditions, and practices are not only discussed but also experienced and implemented in daily life (A. Ekayasa Candrawinata, 2024).

Cultural preservation in Pesinauan, based on interviews with Mr. Slamet (Slamet Dihadjo) shows that the core objective of learning at the Pesinauan Traditional School is based on a vision to preserve culture. This traditional school has a slogan, namely "caring for tradition, inheriting ancestors," which reflects their commitment to maintaining living traditional practices and reviving traditions that are increasingly being abandoned. This effort is realized through various cultural activities, one of which is the activity of weaving jeliring. This activity was chosen not only because it is a technical skill, but also because it has philosophical values that represent the local wisdom of the Using community.



Figure 2. Jeliring Weaving
 Source: Researcher Documentation

Furthermore, the Pesinauan Traditional School utilizes digital technology as part of its strategy to address globalization. The learning process for cultural skills, such as weaving, relies not only on the oral traditions of older generations but also on exploring digital media platforms like YouTube, Google, and TikTok. These digital platforms serve as reference sources for learning weaving techniques, pattern variations, and developing more creative and contextually appropriate cultural products. Furthermore, the Pesinauan Traditional School's strategy to protect itself from external cultural influences is achieved through the formation of values and rules rooted in internal awareness. This effort stems from an inner drive and personal commitment, as cultural preservation practices in Pesinauan are not built through formal mechanisms or structural regulations, but rather through a moral awareness that grows naturally within the administrators and is then transmitted to students (Iswanto, 2026)

From the perspective of Antonio's hegemony theory (Gramsci, 2013), cultural domination does not always operate through coercion, but rather through consent that is subtly constructed through formal education, mass media, and the development of information technology that gradually shapes the perspectives of the younger Using generation. This domination does not appear as open oppression, but rather as moral and intellectual leadership that is voluntarily accepted because it has been legitimized through ideology, education, religion, media, and other social institutions. In the context of the Using community in Banyuwangi, the dominance of global popular culture and modern

value systems has shaped the perspectives of the younger generation so that local culture is gradually considered less relevant. Therefore, the Pesinauan Traditional School is present in the civil society space as a cultural institution that plays an important role in building moral and intellectual leadership based on Using values, without using confrontational methods or open rejection of global culture.

The concrete practice of the Pesinauan Traditional School demonstrates how the process of building consent is carried out through a culturally experiential learning approach. Students are not forced to reject modern culture, but are instead invited to learn about, experience, and reinterpret Using cultural practices through daily activities such as weaving, dancing, playing gending (gamelan), using the Using language, mocoan lontar (palm leaf music), and engaging in traditional agrarian rituals and activities. Through these experiences, Using cultural values are naturally instilled and voluntarily accepted by students as part of their identity, not as a normative obligation. The traditional school does not directly oppose modernity, technology, or popular culture, but offers an alternative learning space that affirms the relevance of Using culture in contemporary life. In fact, in practice, the Pesinauan Traditional School utilizes social media and digital spaces as a means of documenting and publishing cultural activities. This process reflects a counter-hegemonic mechanism, in which cultural awareness is built through experience and emotional engagement, rather than indoctrination.

Thus, the Pesinauan Traditional School serves a strategic function as a counter-hegemonic agent through moral and intellectual leadership rooted in Using local wisdom. Through an experiential cultural learning process, this traditional school builds critical awareness in the younger generation to love, understand, and preserve Using culture based on awareness and consent, not coercion. This role emphasizes that the Pesinauan Traditional School is not simply a non-formal educational institution, but rather a space for the production of cultural meaning and identity capable of confronting global cultural domination in a subtle, sustainable, and dignified manner.

Factors that Support and Inhibit the Sustainability of Cultural Preservation Activities at the Pesinauan Traditional School

The sustainability of cultural preservation activities at the Pesinauan Traditional School is inseparable from the dynamics of the community's social capital. From a social capital perspective, supporting and inhibiting factors can be analyzed through three main forms: bonding social capital, bridging social capital, and linking social capital (Sadriani, 2025). This framework helps understand how internal and external social relationships influence the sustainability of cultural education practices in Pesinauan.

The primary supporting factor for the Pesinauan Traditional School lies in bonding social capital, namely the strong social ties among the founders, facilitators, students, and the local community (Slamet Dihadjo). his bond is built on shared values, cultural identity, and a moral commitment to preserving ancestral traditions. The voluntary participation of facilitators, without financial compensation, demonstrates a high level of trust and solidarity within the community. This is the primary reason for the continuity of learning activities, even though the traditional school lacks a stable source of formal funding. Furthermore, bridging social capital also plays a supporting role through cross-cultural social networks, such as individual engagement with arts, culture, and educational expertise from outside the core community. These relationships enable the exchange of knowledge, enrichment of learning methods, and adaptation of cultural activities to maintain their relevance. The use of digital media such as YouTube and TikTok as sources of reference and publication is also a result of bridging capital, which opens a dialogue between local traditions and digital culture. Causally and consequentially, this open network helps the Pesinaun community survive the currents of globalization without losing its cultural identity.

In addition to support from social networks, financial independence is also a significant contributing factor. The construction of Pesinauan's facilities is carried out independently, without relying on external assistance. Mr. Slamet (Slamet Dihadjo) explained that the construction is carried out through a joint savings program, where community members voluntarily set aside funds to support activities and the construction of facilities. These funds are then used to gradually build the facilities. This pattern demonstrates that the sustainability of Pesinauan is supported by the principles of mutual cooperation and community independence, rather than dependence on external assistance.

Support from the surrounding community is also crucial in maintaining the continuity of Pesinauan activities. The presence of children from the surrounding area as students demonstrates that Pesinauan is accepted as part of the community's social life. Community involvement strengthens the role of the Pesinauan Traditional School as a community-based learning center, rather than an institution isolated from its social environment. Furthermore, relationships with arts communities, such as theater groups, also help maintain the continuity of activities. This is evident in various collaborative activities, such as celebrations of certain days accompanied by dance performances and other cultural activities.

On the other hand, the main inhibiting factor can be seen in the weak social capital linkages, namely the relationship between the Pesinauan Traditional School and formal institutions such as local government, official educational institutions, or structural funding sources. The absence of sustainable institutional support forces the traditional school to rely on internal community resources. As a result, limited facilities, funding, and program development capacity become structural barriers that have the potential to hinder long-term sustainability. Furthermore, the influence of digital culture and social media also poses a cultural barrier. Exposure to global popular culture through gadgets and digital platforms such as TikTok and online games often distracts young people from local cultural activities (Slamet Dihadjo). Most students spend more time playing with their devices than studying, resulting in a decrease in their focus on learning. This situation leads to fluctuations in student participation in Pesinauan activities. However, this obstacle is not entirely seen as a threat, but rather as an adaptive challenge that encourages the Pesinauan Traditional School to utilize technology as a supporting tool, rather than as a cultural obstacle.

Based on this analysis, it can be concluded that the sustainability of the Pesinauan Traditional School is supported more by horizontal social capital (bonds and bridges) than by vertical social capital (connections) possessed by the community. Strong internal solidarity and community social networks such as students, facilitators, volunteers, as well as families and communities are the main drivers of the sustainability of cultural preservation activities, while limited structural support and digital cultural disruption are ongoing obstacles. This dynamic indicates that the sustainability of the Pesinauan Traditional School is not due to formal institutional strength, but rather to the strength of social relationships and cultural awareness within the community.

Strategies Implemented by the Pesinauan Traditional School to Maintain the Relevance of Using Culture in Banyuwangi

Cultural preservation can no longer be separated from the influence of digitalization and social media, which shape the cultural consumption patterns of the younger generation. The Pesinauan Traditional School recognizes that maintaining the relevance of Using culture cannot be achieved simply by maintaining traditional forms statically, but requires adaptation to changes in media and methods of cultural dissemination. Therefore, Pesinauan has developed a reflective strategy, utilizing digital technology without eliminating the cultural values and meanings that are at the core of traditional practices. (Slamet Dihadjo), the Pesinauan Traditional School's strategy for maintaining cultural relevance is achieved by adapting learning methods to current developments. The Pesinauan Traditional School uses digital technology as a tool in teaching culture. The Pesinauan Traditional School does not view technology as a threat, but rather as a tool to adapt to changing times. Social media such as Instagram, TikTok, YouTube, and Facebook are used as learning tools and as a place to publish cultural activities. This technology is utilized for positive purposes, namely expanding access to cultural education and increasing awareness of local values among the younger generation.

The use of social media and other digital platforms has become a key strategy in countering the dominance of global popular culture. Through these media, cultural activities such as weaving, dance, Using music, and daily practices in Pesinauan are documented and shared with a wider audience. Critically, this digitalization has indeed transformed the way culture is presented, shifting from local, intimate, and community-based practices to visual content that can be widely consumed. However, this change does not necessarily eliminate cultural value, as long as the content production process remains community-controlled and based on authentic practices. In this sense, social media serves as a new space for cultural expression, not a substitute for cultural practices themselves.

PESINAUAN - SEKOLAH ADAT OSING



Figure 3. Dance Lesson
 Source: Pesinauan Instagram

On the other hand, Pesinauan's digital strategy also faces the risk of cultural meaning being diminished by the aesthetic demands of social media, which tend to prioritize visuals, speed, and entertainment. Cultural practices are potentially simplified to fit digital content formats, marginalizing philosophical aspects and symbolic values. Awareness of this risk has encouraged the Pesinauan Traditional School to maintain direct practice as the core of learning, while digital media serves only as a supporting tool. Thus, digitalization does not replace cultural experiences, but rather expands their reach and appeal to younger generations. In the discourse of local culture in the social media era, Pesinauan's strategy reflects a shift from protective cultural preservation to an adaptive and dialogical approach. Using culture is not positioned as something to be protected by isolating itself from outside influences, but as an identity capable of negotiating with modernity. Through this strategy, the Pesinauan Traditional School acts as a mediator between tradition and the digital world, ensuring that local culture remains alive, relevant, and meaningful amidst globalization and media transformation.

Thus, the strategy implemented by the Pesinauan Traditional School demonstrates that cultural preservation is not merely an effort to maintain old traditions, but a dynamic process involving adaptation, innovation, and collective awareness. Through contextual learning, technology utilization, internalization of values, and community involvement, the Pesinauan Traditional School has succeeded in maintaining the relevance of Using culture, keeping it alive and meaningful amidst the social changes in Banyuwangi society. Furthermore, the Traditional School hopes to continue to provide benefits to the wider community, especially the surrounding community, and to continue to develop as a sustainable cultural learning space.

CONCLUSION

This study shows that the Pesinauan Traditional School functions as a community-based educational space that enables the process of cultural preservation to take place through direct experience, social interaction, and active involvement of students in daily cultural practices. The learning process is not only oriented towards the transfer of knowledge about local culture, but also encourages the formation of emotional attachments, understanding of cultural values, and strengthening cultural identity through repeated experiences in the community's social environment. The research findings indicate that an experiential learning approach is one mechanism that supports cultural internalization because students have the opportunity to understand culture through real-life practice, social reflection, and involvement in cultural activities. However, the process of cultural internalization does not occur uniformly in every

individual because it is influenced by the intensity of participation, family environment, the development of digital technology, and changes in the interaction patterns of the younger generation. This condition indicates that the preservation of local culture in the context of contemporary society is not only related to efforts to maintain traditions, but also the community's ability to build learning spaces that are adaptive to social change (McCarty, T. L., & Lee, 2014).

In addition to serving as a cultural learning space, the Pesinauan Traditional School also demonstrates that the sustainability of cultural preservation is influenced by social relationships within the community, participatory community support, and the ability to adapt to the challenges of modernity. This study found that adaptation strategies, including the use of digital media as a means of publishing and disseminating cultural values, are crucial in maintaining the relevance of cultural use amidst technological developments and the dominance of popular culture. However, the digitalization of culture presents new challenges related to changes in cultural meaning, the information consumption patterns of the younger generation, and the risk of simplifying cultural values when transferred to the digital space. Therefore, the success of cultural preservation through community-based education is determined not only by the existence of learning institutions or programs, but also by the community's ability to maintain a balance between preserving traditional values and the need to adapt to changing social dynamics. These findings reinforce the understanding that Traditional Schools can function as a negotiating space between tradition and modernity in an effort to maintain the sustainability of local cultural identity.

This study still has limitations because it focuses on one context of Indigenous Schools with a limited number of informants, so the dynamics of community-based cultural preservation in other contexts cannot be explained more broadly. Therefore, further research is recommended to conduct comparative studies between Indigenous schools in various regions to understand differences in cultural learning strategies, patterns of adaptation to social change, and the effectiveness of cultural preservation in different community characteristics. Future research can examine more deeply the role of the younger generation in the process of local cultural transformation, including how they interpret cultural identity amid the development of digital media. Research related to the effectiveness of cultural digitization through social media or digital platforms as a means of cultural preservation also needs to be developed to understand the extent to which technology can strengthen or even change the process of cultural inheritance. Thus, further research is expected to not only broaden the understanding of community-based education and Indigenous Schools, but also contribute to the development of more adaptive and sustainable local cultural preservation strategies in the digital era.

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